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WEEKLY REVIEW.

—A Contemporary speaks of the rage for dancing that has always prevailed among Anglo-Indians. It is the more remarkable because these very persons speak of the heat of the climate as precluding their performance of obligations that involve effort. Our own theory of the matter is that this frenzied pursuit of amusement, so characteristic of life in India, is just an endeavour to exorcise the spirit of unrest, the consciousness that they are not in harmony with the great Ruler of all things. It may be said that the same would be true of men and women generally, and it is, in a measure, but the fact that English people in India are accustomed to look upon themselves as martyrs because of their exile from England, serves no doubt to intensify their desire for amusement. This may be the explanation of what is peculiar in Anglo-Indian avidity of amusement. The daily use of stimulants, with the giddy round of balls, races, games of all kinds, theatricals and the like, are all just the attempt to do battle with a certain inward monitor, whispering that men and women were created for something better than they have attained to, and that God himself will give them true rest if they will only seek him. An elderly gentleman who visited the volunteer ball and then rushed into print to relieve his overcharged bosom, expressed his rapture in the words: 'Ah! too divinely beautiful.' But our contemporary has got a litlle further on, and is disposed to exclaim of all the amusements in vogue, except perhaps whist, "vanity of vanities."

—There has been some discussion in American papers with regard to the question, whether a man who has been a slave to the drink appetite, may not merely be delivered from the bondage of this habit, but also from the very craving. It has been affirmed that some who have sought the Lord's help, have had the craving effectually taken away. As however some concerning whom this was said, afterwards fell, it has been urged that the extinction of the appetite must have been delusive. For our part, we are quite prepared to believe that Divine grace is available for the extinction of the appetite, but not in such a sense that it will not be incumbent upon the man to watch against temptation. In fact, it is one of the conditions under which we receive all grace that we habitually realize our weakness and look to God for strength to endure from day to day. We have known many instances in which the craving for drink had been taken away, and had not returned, but in all such cases the parties were careful to seek daily grace from on high. We never knew a case of one who, having experienced this deliverance, and neglecting to watch and pray, retained the victory. It is not merely with regard to the drink appetite, that he who endures to the end shall be saved; it is true with regard to every evil thing cast out of the mind. Our Lord tells of an unclean spirit cast out of a man, that spent some time in desert places seeking rest and not finding it; finally returning and finding its old tenement unoccupied and apparently waiting for a tenant, it enters in; the last state of that man was worse than the first. The unclean spirit may be covetousness, anger, love of the world, self-righteousness, or some form of craving. Whatever it be, there must be habitual watchfulness and a continual abiding in Christ, that the victory gained may be maintained to the end. "Hold fast that thou hast that no man take thy crown."

—A correspondent of the *Indian Church Gazette* says that complaints are made of the dead level of the ecclesiastical establishments in India, and suggests as a remedy the institution of honorary canonries, to be bestowed by the Bishops on deserving chaplains. There are various ways in which the dead level complained of might be relieved. We know of no better way than for a man to seek so to set forth Christ as to win many to righteousness. There are many good works in which our chaplains might take the lead. Let a chaplain overleap the social barrier that so hinders him from taking steps to inspire the soldier with confidence, and he will get well away from the dead level that is complained of. In the epistles to the seven churches our Lord holds out many prizes to stimulate his servants. But among these there is no mention of high positions in the church. It is no doubt true that they who faithfully serve Him in an appointed sphere may be transferred to a place of higher usefulness. But canonries would hardly come under this category.

—We have been favoured with a copy of the last Report of the Chr. Vernacular Ed. Society's work in this presidency for 1878. The last year has been a year of trial, which means a year of testing, not only to this but to most other societies working in India. The Report shows that the trials of the last year have only illustrated the value of this society's work. We have traced this work from its very inception, and are very glad to find the anticipations of its friends so well fulfilled. Of course we speak comparatively and with reference to the difficulties in the way of all mission work in India. The following extracts will give an idea of the last year's experiences:

"Early in the year fever of a virulent type broke out among the students, and the classes had to be dismissed for a time. The fever was almost exclusively confined to the older boys, whose ages ranged from seventeen to twenty. There were five deaths during the year. Every thing that could be done was done for the sufferers, but in these five cases it was unavailing. It pleased God that it should be death and not life. Those who died were good lads, and two especially gave great promise of future usefulness. While grieving for their early removal, and sorrowing with the stricken and bereaved parents, I have great hope that these lads have gone to heaven. During the rains fever came amongst us again. This time it was of a mildor type, but lingering and very weakening. A peculiar feature was that the patients almost lost the power of speech, and in one or two instances they were able to go about again before they had recovered the power to speak properly. Just at the close of the session a good many were on the sick list. While 55 were enrolled during the year, our available number at the close was 42. Of these, 13 were in the Senior Class, 13 in the Junior, and 16 in the Preparatory."

"A Christian from the districts, on one occasion, when he was staying here a few days during the height of the famine, said to me—"You have no famine here, and no distress. You have all something to eat, and peace to eat it in. When I am out in the villages I cannot eat my bread without a stick in my hand. The people gather round me like dogs, six or a dozen at a time; sometimes I have to drive them away, and sometimes I divide with them what was barely sufficient for myself." These simple words very fairly show the comparative comfort in which our people were, while of course they suffered much from the famine in common with others."

"Nothing further is aimed at than a good solid education, such as will fit the students for their future work as Christian teachers, and subjects which are of the most practical importance receive the most attention. The Bible is taught an hour daily in each class. School Management and Teaching are made special subjects in the senior class. One student teaches daily in the practising school, and three lessons are given before me every week. One work demands constant application on the part of both pupils and teachers. During the past year I taught five hours a day, and the teachers 6½ hours. The conduct of the boys was generally good; six joined the church; and of these five were the sons of Christian parents, and one was a Hindoo."

"Perhaps of all the teachers who have passed through our hands fully one-half have been absorbed by the American Mission. The others are to be found in the Church Mission, the S. P. G. Mission, Free Church Mission, and the Church of Scotland Mission, as teachers, catechists, and colporteurs, while as many as could be retained are employed by ourselves."

—The information received this week concerning the demands of Russia, have altered the appearance of matters very considerably. We cannot now say that 'Grim-visaged war hath smoothed his wrinkled front'; on the contrary there is not a little reason to fear that there will be war between England and Russia. The indemnity demanded by Russia, is justly described as 'outrageously immoderate'; nothing less in fact, than two hundred millions stg. The imposition of this enormous tribute on Turkey would be a punishment not so much to the government as to the people. As though the Turkish government had not been sufficiently oppressive, the Czar will take care that it shall be more oppressive than ever before. And the burden of this additional taxation will fall quite as heavily upon the Christian population as upon the Mahomedan. It strikes us as possible that this enormous demand is put forth with the idea of lowering it subsequently, and then getting credit for moderation. We shall soon know. The congress is to sit in a few days. Meanwhile, England is preparing for war in earnest.

—The Rev. Mr. Deimler of the Ch. Miss. Society has just left with his family for Europe. Mr. Deimler came out at the beginning of 1855; subsequently proceeded to East Africa, and afterwards (in 1858) returned to Bombay. His work has been specially among the Mahomedans of this Presidency. We cannot think that the Ch. Miss. Society has finally given up this mission, and we trust that before very long Mr. D. may be reappointed to this important work.

—We learn with much pleasure that the Rev. Mr. Gregson of Agra is shortly to conduct a series of evangelistic services in Bombay. Details of the proposed meetings will be found in another column.

—Mr. K. A. Burnell, the evangelist from America, to whom we have already made reference as engaged in an evangelistic tour of India, is expected to be in Bombay from the 9th to the 11th of this month. We would ask our readers to remember in their prayers the services to be held by the Rev. Mr. Gregson and also those which will be conducted by Mr. Burnell.

—We lately expressed the opinion that a very deep feeling of resentment towards England had been awakened at Constantinople. The accounts received by the mail fully confirm this opinion. In fact, the Turkish government seem disposed to cast all the blame of their defeat on England. They profess to have believed that England would never suffer them to be subdued by Russia, and that Mr. Layard had openly en-

couraged them in this opinion. The immense advantage that Russia would have obtained from the Porte's resentment towards England, she has thrown away by her extravagant demands.

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BOOKS AND PARCHMENTS.

Our idea of a book is apt to mislead when we apply it to the books of the Bible. In our days, an author writes his book from beginning to end and puts a title-page to it, and makes it a complete thing, before he communicates it to the public through the press. But in ancient times, before the days of printing presses, a man wrote something and would show what he had written to his neighbour, and after that to another, and another, and when the manuscript came again into his hand he would perhaps be prepared to add something more to it. Among the Greeks and Romans, when literature became more methodized, and there were special arrangements for the multiplication of manuscripts, books would be presented in their completed form. But if any one will carefully consider this or that book of the Old Testament, Isaiah, Chronicles, or Genesis, he will perceive that it is a collection of pamphlets. Isaiah was a prophet of God and for many a long year continued to utter prophecies, i.e. sermons, each of which was complete at the time of its delivery, having little reference to what had gone before or to any thing that should follow; and the most natural supposition is that the different portions were severally written down after they had been preached. In Jeremiah and many other books we do not find the sermons arranged chronologically even. What the prophet himself did was this: he wrote the various portions as he was moved to and left a considerable number of writings, and some other person would then put them together. We know from statements made in the Chronicles that these books were written by a great many different hands. When a book is given to the public in our days, the public regard it as the production of one man. But if we consider the piecemeal character of many of the books of the O. T. historical and prophetical, we readily perceive that each annal would have its annalist, and each discourse its scribe, and each document would take its place among the sacred writings, and by that fact would thenceforward be certified to all as authoritative. We divide the Pentateuch into five books, and give then headings; the first is entitled "the First Book of Moses, or Genesis;" the next, is the Second Book of Moses, or Exodus; but there was nothing of this kind originally. As w have repeatedly said there is no Scriptural evidence that Moses wrote the book we call Genesis. On the supposition that God intended to furnish his people with notices of the patriarchs, it seems a *priori* very unlikely that he should have left the incidents unrecorded for some hundreds of years, and then have inspired his servant Moses with a knowledge of the whole. This is not the way in which the histories of the Bible have been written. Nor are we to suppose that the remaining books of the Pentateuch were originally divided as they now are. Leviticus is the natural continuation of Exodus without any break in the sense. These various writings were cared for as the sacred archives of the Jewish people. The men who wrote the archives were already sealed and recognized as having been qualified by the divine Head of the Jewish state to write them, and their reception by the religious rulers was the testimony of that generation to these writings as authoritative and inspired. The question of a divine sanction for the writings was absolutely connected with that of the theocracy. Granted that the Jewish people were chosen of God, it follows that whatever was needful to secure an adequate sanction for those writings would be supplied.

Under the impression that the Mosaic authorship of Genesis was asserted in the Scriptures, some have entered the lists against the critics who regard it as the production of a number of writers. For ourselves we have no difficulty in allowing that more than one writer may have been concerned in the composition of it. We could even believe that some portions of it were in the ark. Genealogies are not of much value except as they are contemporaneous records. Nor would it at all embarrass us to learn that our Hebrew Genesis was a translation of the original record. Suffice it that the same all-wise Spirit guided and guarded the translator. We know that the Scriptures quoted by our Lord and by the apostles, were translations of the original.

But when our modern critics proceed to break up the books that are professedly of Moses, into fragments and to imagine different authors for all these, we cry halt. We are unable to go along with them, as indeed there are no two of them that can go along with each other. To our own mind nothing in the world could be more satisfactory than the evidence of the Mosaic authorship of the four books Exodus-Deutoronomy. Joshua followed; and when about to commence the narrative of his own rule, he naturally began by mentioning the particulars of the death and burial of Moses. He probably wrote upon the same roll of parchment that Moses had used.

In the book of Jeremiah we have an account of his employing Baruch to write down from dictation the various prophecies that he had been uttering for years concerning the judgments to come upon the city. The book is written and Baruch reads it publicly to the people. The reason for this was that Jeremiah himself was in prison, and could not carry on his prophetical office otherwise. The attention of the King is drawn to this; he sends for the manuscript, hears a little of it read, then flying into a rage, he siezes it and destroys it. Jeremiah then has another copy prepared in the same way.

The doctrine of verbal inspiration is often spoken against in these days, as if it had no ground to stand upon. But we have only words in the Bible. From Genesis to Revelation what have we but words? If these are not inspired we have nothing inspired; we have not the mind of the writers except in their words. But in what sense are the words of scripture inspired? not that the writers laid aside the use of their memory, judgment and power of expression; it is evident that they did nothing of the kind. In many instances they just give their testimony regarding what they had seen and heard. But the superintending Spirit took care they should use the language that was best fitted to convey their meaning to those whom they were addressing. A great deal of the Bible consists of the record of events. And all that we demand is a guarantee thas these records are reliable, and this is that which is secured by the doctrine that all Scripture is given by inspiration of God. When the occasion demanded it, i. e. when there were predictions of future events to be uttered, or the will of God to be declared, the Holy Spirit would of course control the minds of the writers in a more sovereign way.

DANIEL. VI.

The fourth chapter of the book of Daniel is not the composition of Daniel but of King Nebuchadnezzar. It is an official document, a royal proclamation in which the King of Babylon gives an account of the very remarkable way in which he had been dealt with by the Most High. The narrative embraces a period of more than seven years. The king tells of a dream he had had which no one but Daniel could interpret for him. As thus interpreted it was a notification to him that because of his forgetfulness of God he should become deranged in mind, and continue so seven years. He should imagine himself an animal, and should take up his abode in the field, refusing the food of man and feeding on herbage. At the time when the dream was interpreted to him he was considerably impressed, but after a while this impression wore off. Walking on the roof of his palace or upon some elevated portion of it, some hanging gallery perhaps, his heart swelled with pride as he surveyed the magnificent buildings erected by him. Every thing seemed to speak of his power and majesty. Then came there a voice from heaven saying, the kingdom is departed from thee. At once his reason departed from him, and he became possessed with the idea that he was a beast. He goes forth, probably to the royal parks, and there for the appointed period of seven years, wanders about like a savage animal. Such cases are not unknown. Scarcely any form of delusion can be mentioned which has not had possession of the minds of insane persons. At the end of the seven years, his reason returned to him and his royal power was resumed. Deeply humbled by the chastisement which had been inflicted upon him, he issued this document in honor of the King of Heaven, who knows how to abase those who walk in pride.

We remember to have read of a merchant in America, at the head of an extensive and flourishing establishment, who lost his reason and conceived the idea that he was a poor man dependent on his daily labour for the means of getting food. So he went to his partners and besought them to have compassion on him and give him employment as a porter. They saw that it was a fixed idea in his mind, and that the only way to make him contented was to agree to his proposal. So this man of great wealth actually became a porter in his own warehouse, and continued so a long time. Sir Walter Scott is a striking example of one who exercised for many years an unbounded influence over the minds of men, and then suddenly lost the use of his great powers and needed to be looked after like a little child. Many years ago we spent some time at the house of an English nobleman. This nobleman was out of his mind and used to spend the whole day in the field with his farmers, drest like them and working as hard as any of them.

It would be difficult to conceive of any two pictures presenting a greater contrast than the picture of the king of Babylon looking down upon the mighty and magnificent structures that symbolized to him the glory of his dominion, and that of this poor crazy creature who imagined himself an animal and sought to live like one. What an overwhelming rebuke to the pride of man. Throughout the widely populated domain of the king of Babylon there was not a single individual so utterly destitute as not to be in a better position than that to which the monarch was suddenly reduced. For even those who were houseless, had something to wear, cooked food to eat, and some place to lay their head. King Nebuchadnezzar gloried in his numerous palaces; he is presently without a roof over his head. The picture of king Lear wandering at night in the pitiless storm is anticipated in him, save that the calamity lasts seven long years with the Babylonian monarch. He gloried in his boundless wealth; the condition to which he is reduced is indigence itself. He gloried in his power; he becomes the weakest of his subjects. Is it even so that there is no height of glory and power that man can attain to, from which he may not be brought down in a moment to a condition the most pitiable?

It is not difficult to see why it pleased God to humble the King of Babylon in this extraordinary way. This was the monarch whom God had used in executing judgment upon his chosen people the Jews. In employing a heathen king to execute this judgment, there was a liability that the truth of the supremacy of Jehovah might be obscured. It was therefore of the highest importance that the chastisement of God's people for disobedience should be accompanied by such a vindication of the power of their God as should impress the minds of all. And it was particularly fitting that he who had been the instrument of inflicting that chastisement, should be made profoundly sensible that his conquest of the Jews was not by his own might and power. As compared with the kings of earth generally there was nothing so special about the conduct of the King of Babylon as to

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call for such an extraordinary rebuke from heaven, if we leave out of sight the one fact that a people whom God had chosen were made subject to him. It is to be further noted that a distinct intimation of the impending judgment was given beforehand through Daniel the servant of the most High, interpreting the dream of the proud king. Further on we see that not merely was the monarch who subjugated the Jews, publicly humbled, but the very dynasty was overthrown and supplanted by a power that hastened to liberate the Jews.

We may suppose that the soothsayers consulted by the king, had some inkling of the probable meaning of the dream; but to tell the proud monarch that it signified his degradation and abasement, demanded a degree of boldness that they could not dream of. And even Daniel himself must have felt that possibly the anger of the monarch would burst forth against him. It was at the hazard of his life that he declared the coming doom. But he was not an unfaithful messenger of God, and regardless of all personal consequences he made known the purpose of God.

It will be profitable for us to look at Daniel as he is presented to us in this chapter. He had now been upwards of 30 years in Babylon. Carried away from his own country while yet a mere youth, he had now for more than 30 years mingled in the atmosphere of a Gentile court. His daily associations were with those who occupied very high positions in the state, and who would naturally be led to look with distrust upon him, because of his religion. The circumstances were such as would make it very difficult for him to maintain his principles intact. But there was not the least swerving. He is true to his God and himself during all these years. We have in him a bright example of what the grace of God will do for those who acknowledge Him before men. May we not say that the destinies of the Jewish people were made to depend upon Daniel? If he had yielded to the force of circumstances, and swerved from his integrity, the name of Daniel would not have come down to us, and the history of the Jewish people would have been very different. And what is true of Daniel, is true of ourselves, in a measure. No one can tell how much may depend upon his example. He may occupy a comparatively obscure position and yet it is possible that very great issues may depend upon his example. There have been instances of the tide of battle turned by the determined stand of one soldier. Revolutions which have resulted in the overthrow of hoary despotisms have originated in the gallant stand taken by some individual previously all unknown to fame. It was given to humble fishermen in Galilee to be the first to recognize Jesus as the Saviour. Lydia, a woman that sold purple cloth, was the first in Europe to receive the Gospel, of whom we have an account. The very opposition encountered by the man who takes his stand on the side of God, only shows the importance of what he is doing. Nearly 2000 years the Gods who were worshipped in Babylon and Assyria and in fact in almost all the countries of Western Asia, Europe, and Northern Africa, throughout the whole region embraced in the histories of Herodotus, Tacitus and Gibbon, have ceased to be known as objects of worship. Here is a portentous fact and one that is intimately connected with the confession of Christ by those individuals that we have referred to. The whole course of history would have been changed and the world would at this moment be a very different world from what it is, if certain men and women at the beginning of our era, had not been willing to encounter the hostility and scorn of their fellow-men.

INTERNATIONAL BIBLE STUDIES.

March 10th, 1878. *Acts XXVIII.* 1-10.

THE Island which gives shelter to the shipwrecked party, was Melita, or, as we now call it, Malta. We have no satisfactory evidence that Paul visited Britain; here we find him in what is now a British possession. The original inhabitants are said to have been Phenicians, emigrants, perhaps, from the Carthiginian coast of Africa. They are called Barbarians; and the apostle would have said the same of the inhabitants of Britain had he visited that Island. The verses present us with an interesting picture. The rain was falling, but the shipwrecked people as they struggle one by one to land are conducted into some place of shelter where a fire is kindled. Fuel is wanted and we behold the Apostle of the Gentiles exploring the neighbourhood for wood, and then hastening with his heavy load to the place where the shivering ones are crouching round the fire. It may be profitable for both the clergy and laity to look at this picture until it is well photographed in their minds. He that is last of all and servant of all shall be chief. The necessities of those we are with should determine the form that our service will take. These barbarous people will compare favourably in some particulars with some who glory in their civilization. They showed no little kindness to the destitute; and they recognized a divine providence bringing the sins of men into judgment. In the viper that clung to Paul's hand they saw an avenging deity, not willing that a murderer should live. What surprised them was the equanimity of Paul. He shook off the venomous thing and smiled at the concern expressed on their faces. We may be sure that he made them acquainted with the grounds of his confidence, and spoke to them of Him whose he was and whom he served. Presently we see Paul and his companions comfortably lodged in the house of a Roman dignitary. God bore testimony to his servant by miracles of healing. We are not told that Paul preached the Gospel to them, and do not need to be told it. Paul was instant, in season and out of season, in making known Christ, and the miracles that accompanied the early evangelists were not a testimony to them as men, but as preachers of God's work. Feelings of great admiration, love and gratitude were awakened in the minds of many, and when after a stay of three months in the island they departed, many felt that they were parting with dear friends. We learn from this interesting narrative that faithful servants of the Lord are the light of the world, and shine naturally. Their influence depends not so much upon what they do as upon what they are. They preach by their lives even when they are gathering sticks. The seal of their God is upon their foreheads. Dripping with salt water they reach the shore of a barbarous island, and before they leave Christ has become a household name in many families and he has a little company of disciples there. And why should not we too be so abiding in Christ and Christ in us, that wherever we go there shall the presence of Christ be witnessed?

THOUGHTS ON THE GOSPEL OF JOHN.

'THE Passover was nigh.' vi. 4. This is not a mere casual statement. It has a bearing on the whole chapter, and is to be kept in mind, as we read our Lord's exposition of the miracle of the loaves, especially what he says about eating his flesh and drinking his blood.

'A great company.' 5. The thing that the Son of man found it most difficult to obtain, after entering on his ministry, was privacy. He resorted to divers expedients in order to have a little time to himself for prayer and meditation, and an occasional opportunity of conversing with his disciples, apart from the bustle and excitement of a great crowd. But the people were generally not long in getting upon his track. Once he went over the borders of Palestine, into the region of Tyre and Sidon, to obtain a little respite; but even there he could not be hid.

'To prove him.' 6. What we sometimes regard as an embarrassing providence, may be meant as an opportunity for the exhibition of faith. Christ is seeking the manifestation of faith on the part of his people when he allows some singular obligation to come upon them. Jeremiah fancies that he is but a child, when the Lord suddenly puts upon him one of the weightiest burdens of ministry ever laid on any. The sternest-hearted servant of the Lord would have begged off from such an ungrateful office as that which this sensitive youth was called to fulfil, and continued to do so for forty long years.

'Not sufficient.' 7. This is the report which our weakness or unbelief prompts us to return. How many a minister of Christ is weekly learning this lesson of his own insufficiency without at the same time learning that of Christ's sufficiency.

'That every one may take a little.' It is indeed a very miserable little that we can give to the multitude, even though our shelves be loaded down with encyclopedias and commentaries. When the Lord is allowed to take the matter in hand, it will not be to every one a little.

'What are they among so many?' 9. It seems very absurd to men that a mere sprinkling of missionaries scattered over the world, one in ten thousand of the people, should entertain the hope that the nations will be evangelized. If they could only get into the hands of the Lord entirely, the Lord would soon make them sufficient.

'Thanks.' 11. Jesus gave thanks for the bread, as he was accustomed to do. The miracle was a simple exercise of his will.

'That nothing be lost.' 12. Profusion must not be allowed to banish economy. Our little may be another's much; and the little of to-day may be to-morrow's abundance. The follower of Christ may not waste his Lord's goods, and he has nothing that is not his Lord's.

'Twelve baskets.' 13. After every genuine revival there is material enough left to initiate revival work in a dozen different places.

'They would take him by force to make him a king'. 15. We see now on what conditions the Jews would have been glad to receive Jesus as the Messiah. It was only necessary that he should consent to use his supernatural power so as to spare them the trouble of labouring for their own support, and they would gladly enlist under his banners. Of course one who could miraculously supply their wants would so put forth his power as to defeat their enemies and give them national independence. But the kingdom of Christ does not proceed from without inward, but from within.

LIBERTY AND AUTHORITY.

THE *Indian Mirror* (see our Epitome) speaks of Romanism as a creed which has, in its own way, succeeded in uniting authority and liberty. Our contemporary has surely made a discovery. We have seen many commendations of the Church of Rome, but we do not remember to have ever seen this compliment paid her before. The only liberty that we have ever found in Romanism is the liberty enjoyed by the Pope to impose his opinions without question on all his spiritual subjects. The Encyclical of Pius IX denounces all who insist that govern-ments should not inflict penalties upon those who violate the Catholic religion; thus claiming that governments should be constructed so as to inflict these penalties when the laws of the Roman Catholic religion are violated. The withholding this power of punishment to protect the Catholic religion but no other, he calls a totally false notion of social government, because it leads to other erroneous opinions most pernicious to the Catholic Church and to the salvation of souls. These he calls insanity. Among these erroneous opinions, the first is: the assertion of the principle "*that liberty of conscience and of worship is the right of every man*! second, that this liberty of conscience and of worship should be *proclaimed* and asserted *by the law*; third, that citizens shall have the right to *publish* and put forward openly all *their ideas* whatsoever, either by speaking, in print, or by any other method!" Now the things that are forbidden here are what we commonly understand by liberty. That liberty of conscience and of worship should be enjoyed by all is not merely embodied in the Constitution of the United States, but is a recognized principle in most modern governments, if we except those in which the state continues to be the servant of the Church of Rome. When we assert as the privilege of all men the freedom

to enquire and to obey their convictions in religious matters we are far from saying that it is a matter of indifference what a man believes and what is his religious profession. He is responsible to God for these, not to man, not to the state. What we understand by religious liberty is that the State may not prescribe to a man what religion he shall follow nor impose penalties or disabilities for nonconformity. Mr. R. W. Thompson, now a member of President Hayes' Cabinet, has written a book entitled "The Papacy and the Civil Power" in which the relation of the Church of Rome to civil and religious liberty is thoroughly brought out. In countries where this liberty is secured to all it would of course be in the highest degree inexpedient for the Romish clergy to proclaim on the housetops these principles of their Church. They are careful not to do it. Rome accommodates her methods of action but not her principles. With regard to these she abides her time. Pius ix. has affixed the seal of his own infallibility to the documents in which these principles are embodied. Mr. Thompson has accordingly acted the part of a patriot in presenting his countrymen with the true picture of the Church of Rome. Among the writings of Pius ix passed in review by him is the Papal letter dated May 5th 1871, which contains this remarkable declaration: "The civil sovereignty of the Holy See has been given to the Roman Pontiff by a singular counsel of Divine Providence; it is of necessity, in order that *the Roman Pontiff* may exercise the supreme power and authority given divinely to him by the Lord Christ himself, of feeding and ruling the entire flock of the Lord with fullest *liberty* and may consult for the greater good of the church and its interests and needs, that he shall never be subject to any prince or civil power." Here we see what the Papal idea of "liberty" is.

Our contemporary also finds in the Church of Rome a happy union of faith and works. This is just what we fail to find. It seems to us that the idea of a visible Head of Church living in the seven hilled city, making laws for the universal Church, is an abandonment of the principle of faith. It is faith in man, not in the unseen God. As for the good works by which the Church of Rome seeks to commend herself to others, there is a vitiating element in them. The idea is that a certain number of religious persons, set apart from the rest, are to perform these works while the great body of Catholics do well if they occasionally attend mass, confess their sins and when dying send for priest. It is religion by proxy, just as we see in Hinduism and other oriental systems.

AN INDIAN PASTOR'S EXPERIENCES.

(Communicated.)

We enjoy pastoral work. It has ever been to us a helpful adjunct and we cannot but consider it an essential to successful effort in winning souls to Christ and building believers up on their most holy faith. Upon our own heart the reflex influence is very great. Many a time as we have listened to the recital of struggles, temporal and spiritual, and have been made acquainted with the Lord's dealings with individuals, we have been drawn very near to the Saviour. We have been greatly helped in our preaching by the inspiration received during the pastoral visitation of the week. And how often it has been our blessed privilege to see the tears of repentance fall and to rejoice with the family circle over souls belonging to it who have received Christ, and been made glad in His great salvation while we talked with them.

I have just returned from a morning's visitation in a quarter of the town not visited before by me, and feel constrained to jot down a few items of experience gathered by the way.

No 1—Our first visit was to a very humble tenement. As we entered the low door way and stepped into the little courtyard we encountered the occupant, a widow. Having often found it hazardous to wait for an invitation to "Come in," we ventured to pass into the parlor, which also served the purpose of dining and sleeping room. A moment sufficed to gather that she was a Roman Catholic, for a miniature shrine and image of the Virgin mother adorned a small table in the corner. We spoke to her directly and plainly of God's plan of salvation, of its adaptability to our need, and availability for her. Asking her if she owned a Bible we received an affirmative reply—asking her to produce it, we were told that it was no use to bring it as it was torn in pieces. She readily admitted that a Bank-book would be very carefully preserved by her and that this gross carelessness in regard to the Book of God was criminal. After some pointed remarks on *her* need of just such a Saviour as Lord Jesus is, we took our leave and entered the next house which we will designate

No 2—In the little courtyard we found the following: an able-bodied European energetically grooming a rather famine-stricken galloway; on the ground two neglected looking children; and vanishing through the doorway of the house, I caught a glimpse of the wife and mother. The stalwart pensioner, for such he was, greeted me rather coldly, and on inquiry as to his attendance at Sabbath worship coolly told me that it was impossible for him to attend to such things. He was obliged, in order to support his family, to attend the Railway Station on Sundays as on week-days, to pick up what he could. He was not backward in defending himself—"many who never went to Church were as good as those who did &c."

We deemed a little law preaching necessary in this case. The claims of God and the duty of observing the Sabbath were presented. As we illustrated the folly of expecting God's blessing while His express commands were deliberately broken, and as we impressed upon him the truth that God honors those who honor Him, our friend seemed to take a different view of the subject. God's love and long-suffering were urged upon him and the necessity of repetance pressed home. Christ as a willing, waiting Saviour was set forth before him and we parted. Across the way stands

No 3—Here we found a mother and four children. Father, a pensioned apothecary, was in Madras seeking employment; for thirty rupees a month were found insufficient to meet all demands. The mother seemed pleased to see us, for since coming to this station she had not been to the house of God nor held any religious conversation with any one. We found it good to be there. In reading and commenting upon the 27th Psalm, our own soul was watered. In approaching the throne of grace God met with us. The copious tears and unrepressed sobs of the mother gave us assurance that the blessed Spirit was working in her heart. The visit resulted also in an addition to our Sunday School of four children, and the poor woman's heart was made glad by an arrangement for their day schooling.

No 4—was the house of a Christian young man and his aged mother. We found it profitable to converse with him on topics connected with the Master's work. As Superintendent of a large Sunday School he has opportunities for doing good of no ordinary kind. We rejoiced in the fact that in many things we could "see eye to eye." How blessed a thing is Christian union!

No 5—Was the home of one whose acquaintance we considered it a privilege to make. Though in the humble walks of life, she has found, rather *made* opportunities for glorifying God in earnest for the salvation of souls. She has been carrying on for some time a four o'clock Sunday afternoon meeting for women which has been greatly blessed. Daughters of shame and sorrow have been reclaimed to the paths of virtue and peace, and the very poorest of the poor have been told the good news of a Saviour's love. One old woman, verging on three-score and ten, says she never heard or knew anything about Jesus until she heard it from this servant of the Master. Affectionate inquiries after Bro. Taylor were made by her, for he had been a means of great blessing to her and several of her friends while labouring in this station three years ago. We bowed in prayer to ask especially for power for service. We did not ask in vain.

Two other interesting visits were made before turning our face homeward, but I forbear to give details. Thoughts have been awakened by these experiences. 1) He that watereth others is himself watered. 2) Most of a pastor's blessings come to him while engaged in house to house visitation. 3) A pastor's efficiency is greatly increased by careful attention to this part of his work.

"Not now; for I have wanderers in the distance,
And thou must call them in with patient love;
Not now; for I have sheep upon the mountains,
And thou must follow them where'er they rove."

The Chief Shepherd came to *seek* and to save the lost. Shall not the under shepherds follow His example and seek out the wanderers?

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—Bro. Kingsley Burnell from America is again in Madras and we praise God that his earnest and faithful ministrations have been blessed to us. Your readers I dare say will be glad to have a few lines regarding his second visit to this city. To begin. The places where he was to give his discourses and minister the words of life were advertised by a notice in one of the dailies and by announcements from many pulpits. Sabbath morning he filled the pulpit in the Wesleyan chapel, Popham's Broadway, Black Town. Sabbath evening he preached at the London Mission chapel rented by the M. E. Church, Vepery At 7 A.M. Monday morning, he spent ½ an hour in Bible exposition at the Wesleyan Chapel, Royapetta. Monday Evening after lecturing to a goodly number of students of the Christian College, he discoursed for ½ an hour to not a very crowded audience in the Memorial Hall, but notwithstanding this discouragement the meeting was gloriously blessed by our dear Master's presence. The singing was congregational and very spirited. Mr. Burnell's discourse was pointed, pungent and heart-reaching and, as I expected, resulted in much success. His subject was the indispensable necessity there was for an undenominational daily union prayer meeting in some central spot at some convenient hour in the day. He spoke in the most earnest terms possible and urged that the all-important suggestion should, at once, be put into action. Many ministers and laymen were called upon for their opinion as to the most convenient hour to be fixed for holding these meetings. I am glad to be able to record that two central places have been selected and the time for these meetings fixed. These meetings are to be started from tomorrow morning (Wednesday) and it is my earnest desire that they may continue with unabated zeal in the face of many difficulties and embarrassments which are sure to present themselves. May our Brethren take courage and hold on.

Our beloved Brother leaves this city this evening by the 6 P.M., mail train for Bombay and our earnest prayers for his welfare and for the success of the work he has at heart, follow him. As we have had a time of refreshing, we hope our Brethren at Bombay will receive a double portion of the same.

Yours truly,
Thomas Morton.

26th February 1878.

Dear Sir,—I believe the annual meeting of the Bombay Temperance League is shortly to take place. As the Rev. Mr. Gregson will be amongst us, the opportunity will no doubt be taken to promote the temperance work by an address from him. I would suggest that the meeting should be a large one and should be made as attractive and interesting as possible. For one thing, there should be good singing. The singers should not belong to one church, but a strong choir should be formed from the singers in the different evangelical congregations in Bombay. It is to be hoped that the other tea meeting to be held during the month will not be allowed to interfere with the Temperance meeting.

A member
of the Bombay
Temp. League,

NOTICE.

Anniversary Services

Bombay Baptist Church.

The Rev. J. Gelson Gregson will preach (D.V.) in the above Chapel on Sabbath 3rd inst., at 11 A.M., and 6 P.M. There will be special collections at both services.

The Anniversary Service will be held in the Chapel on Monday evening 4th inst., at 7-30 P.M. Addresses by Mr. Gregson and other friends. Ticket Re. 1 each.

Epitome of News.

Saturday, February 23.

—Mr. Talboys Wheeler, in his History of the Imperial Assemblage at Delhi, says: The Imperial Assemblage "was the only thing wanting to establish the reality of the British Empire in the hearts of the people of India as the representative of the imperial power which traces back its origin to Indra and the Sun!"

Monday, February 25.

—*Times of India*: The *Times* comments with just severity upon the conduct of our legislators at home when the interests of their Indian fellow-subjects are concerned. On Friday, the 25th ultimo, the nation seemed to be on the very verge of the gigantic struggle, which, had it been undertaken at all, would have been undertaken in defence of our possessions in the East. Yet on that evening a discussion was raised in the House of Commons, which very vitally affected some hundred and eighty millions of the Queen's subjects in India—and the House immediately dwindled away to a dozen members. "To say that Sir George Campbell pleaded to thin benches, would be to exaggerate the numbers of his audience. There were almost literally no listeners, except the few who were waiting for their turn to speak. . . . For sense and for nonsense that relate to India the House has an almost equally deaf ear. If it is not given to applauding in the wrong place, it is very much because it is not given to listening in any place."

—A telegram from the Resident at Aden states that Dr. Kirk reports the death on the 19th Dec. at Ugogo, of Consul Elton, and the safe arrival of the others at Zanzibar. The deaths of Crespel and Mals of the Belgian expeditiou at Zanzibar is also reported.

—*Bombay Gazette*: "Dancing has always held the first place in Indian amusements, and it is specially the *furore* of the ladies. Some local wiseacre has laid it down as his rule that, when nothing else will fetch a woman, a hop will invariably do that business. Vulgar, but expressive. British India has been a country of dance, dance, dance, since its earliest history, and it will be noted that *Hickey's Gazette* chronicles even more balls than our correspondents at out-stations can do in these present days, fond as are the latter of recording a real round good thing in terpsichorean art. We do not want to enter into a physiological discussion on dancing just now, but the fact is not to be ignored that certain theorists have accounted for the lightness of our Anglo-Indian heels by the lightness of our Anglo-Indian heads."

—Mr. N. Spencer has resumed charge of his office as Second of the Small Cause Court, Mr. Hart, recently appointed continuing as the Chief Judge.

—The Jowakis have submitted to the Government terms.

—Sella, the notorious Kurumba murderer, has been captured, and another of the gang was simultaneously taken by the Police. The following is a confession made by Sella at Wellington the other day:—"I am Sella and live at Dainad. First of all the Dainad Monigar held a Panchayet, when it was decided that all these people must be killed. The Kurumbers Tonjas (*i. e.* Badaga Parias) were to do it. First Chenna was killed, struck on the face and then shot; afterwards the body was burnt. I looked on from above. At the villages they first killed all the people at Kuthmudi. Then we went to Mettakul and killed Gosha and his wife. Then we went to Alata Kombai and killed Chenna Oomai, his wife, two boys, and Kala. I was present and saw it all. I killed no one. The Monigar of Dainad, Nunja Gowden, Kolluwa, Bulla and Boka, Doda Muda, Tonari Putta, Hosbakari, Ukati Nunja Mailoor Koma, Thoonumullai Belli and his brother Bella, Thota, Poka Bella, Kenjella, Muraga's brother Kama, Pai Jogi Jogi, son of Thata, Tirukala Modip Keka Jogi and some Irulas,—they killed these Kurumbers because of the witchcraft they practised. I was at Dainad when a gun was fired into a hut. It was my gun, the others pushed me, and it went off. I was present at Saigor five years ago when Chenna Kurumbar killed three people, they were killed with clubs. I went there to help Chenna. Head Serjeant Mohomet Ibram, sub-inspector Ramasamy Naidu and another constable Ramasamy came and caught me."

—We are inclined to think that more persons are killed in India on account of suspected witchcraft than for any other reason.

—A news letter dated Chandernagore, the 15th instant, contains the following:—"Babu Kristo Churn Chuckerbutty, an inhabitant of Rajpore, and a student of the Medical College, came here to see a friend. He went to bathe in the river Hughly, when he saw a corpse which a few minutes before was thrown into the water, moving its hands as if with a view to remove the mass of hair that was collected over the face. His curiosity was naturally aroused, and he dragged the body to the bank, when he saw that it was that it was that of a female in which life was not yet extinct. He rubbed the body clean, had it decently covered, and taken to a covenient place, where it was warmed. Gradually further indications of life appeared, and milk was poured into her mouth. By degrees she recovered her power of speech. She is aged about 22 years, Notice being given to the Police, a palanquin and bearers were procured. She is said to have besought the by-standers not to bring her husband into trouble. She was then sent to the Hospital at Hughly. Some persons allege that they were at the river side when the body of the woman was brought there wrapped up in a mat; they say that when fire was put to her face, she waved her hands in disapproval, but the ignorant and prejudiced men who brought her, thought her to be possessed of *dana* (evil spirit), and hastily throwing her in the river, fled precipitately."

—Calculations based upon the proceeds of the Income-Tax, show that the minimum value of the capital of the country, is £6,643,000,000 stg.

—Speech by Mr. Henry Richards, M. P.:

"During the last hundred years, from the French we have taken Canada, the Mauritius, Nova Scotia, Daminica, Tobago, St. Vincent, Grenada, and St. Lucia. From the Spaniards we have taken Gibraltar, Jamaica, Trinidad, Honduras, and the Falkland Islands. From the Dutch we have taken the Cape, Ceylon, Essequibo, Demerara, Berbice, and St. Helena. From the Danes we have taken Heligoland, and some forts on the West Coast of Africa. From the Turks—we have not spared the Turks—(laughter) we have taken the Ionian Islands, Aden, and Perim; from the Burmese we have taken Aracan, Tavoy, and Pegu; from the Chinese we have taken Hong Kong; from the Kaffirs we have taken in South Africa a territory which is said to be larger than the Austrian Empire; from the Sultan of Borneo we have taken Labuan and Sarawak; and by settlement, we have occupied without asking anybody's leave, New South Wales, Van Diemen's Land, Norfolk Island, Sierra Leone, Swan River, South Australia, New Zealand, North Australia, and Australia Felix, taking possession of the land of the natives, whenever it suited our convenience without the smallest consideration or remorse. And in India, within the period we fix as marking the encroachments of Russian ambition, we have annexed to our territories by conquest and intrigue and extent of country whose population is probably nearly three times as large as that of the whole Russian empire."

Wednesday, February 27.

—*Bombay Gazette*: "English mobs in the old days used to fight against the Government, and we must confess that we look with suspicion and disgust on the evident inclination of Lord Beaconsfield's Ministry to use mob law in order to beat down the opposition of Mr. Gladstone and his supporters. The nation surely has not fallen so low as to stand in need of such guidance."

—*Madras Athenæum*: A crowded audience assembled in the lecture room of the Museum, Madras, on Saturday evening last to hear the lecture by Mr. G. K. Winter, Electrician of the Madras Railway, on the Articulating Telephone, the recently invented wonder of the age. His Grace the Duke of Buckingham and the ladies of his family honoured the place with their presence. The lecturer began by explaining the theory of sound, stating that all sounds were caused by vibrations of elastic bodies, which vibrations were communicated to the air, and through the air to our ears by impact with the membranes of those organs. He then gave a practical illustration of how when a body is struck it produces vibrations in elastic bodies in its vicinity, by striking on a board near which was a long spiral of wire suspended from a rod fixed to the wall near to the roof. Immediately the board was struck, waves were produced in the spiral in an upward direction, These waves reaching the top were by reaction or reflection sent back again, thus illustrating the echo in sound. The vibrations produced in a membrane by sounds from the mouth were next beautifully demonstrated by means of light reflected on a screen.

The lecturer next proceeded to explain how mechanical vibrations could be converted into electrical vibrations, which again could be reconverted into mechanical vibrations, thus solving the problem of the Telephone, or the reproduction of sounds at a distance from the place of origin by means of electricity. He stated (1) that moving a plate of iron in the neighbourhood of (that is, to and from) an *electromagnet*, a coil of wire wound round a piece of magnetised steel, produced currents of electricity in the coil: (2) that a current passing through a coil of wire caused that coil to act as a magnet on any piece of iron near it; on these two facts rested the mechanical and electrical construction of the telephone. The sounds, from the mouth or any other source, caused vibrations in an iron disc placed very near to a coil of wire, each vibration produced a current of electrictly in the coil, which currents were transmitted by a connecting wire to another coil at the distant station. The currents passing through the second coil caused it to act magnetically (2 above) on an iron membrance placed near to it. The vibrations of the first membrance were thus reproduced in the second one, and this therefore gave out similar sounds to those which caused the vibrations of the first. After this explanation the audience were admitted into a side room where there was a telephone, or rather pair of telephones (looking somewhat like stethoscopes,) connected up to a wire leading, we believe, to the Observatory, and along which were transmitted, from the observatory, sounds which were more or less distinctly heard by those at the Museum.

—Newchang Report on Opium: "The production of native opium is increasing in the province. In many parts of Feng-tzen, Hi-sin, and in a daily increasing area in Eastern Mongolia, about the Fa-humen and Huan-cheng-tzu, the former is beginning to regard opium as the first and most important item in the year's crop. The preference given to the native drug by the Chinese is only partly due to the fact that it is cheaper than the Indian by some 30 per cent. It is said that the native drug can be passed four or five times through the pipe; but the foreign drug is more satisfying. A pipe of native at 6 A.M., will require a second at 10 A.M., whereas the craving would not return after foreign sooner than noon."

—*Indian Chr. Herald*: "Supposing that Keshub Babu's opinion on the subjects of marriage has undergone a radical change, what harm is there in such a change? Is not Brahmoism the religion of progress and do not the Brahmos glory in this fact? Has not Brahmoism itself undergone during the last twenty years some most vital and radical changes? But who ever put on sackcloth and ashes on those eventful occasions? On the contrary, did not the Brahmos and their organs sieze those occasions as times of great joy and rejoicings and became quite jubilant almost to the disturbance of the peace of their less fortunate neighbours? In the face of these facts, undisputed facts, it is most ridiculous to find fault with the intended Brahmo marriage which is quite in keeping with the Brahmo principles and the whole history of the Brahmo Church unless our Brahmo brethren were now prepared to adopt something more stable and sure, something divine, and not human, in their stead."

Thursday, February 28.

—Private Alexander Mowatt, of the 21st Regiment, "The Royal Scots," committed suicide at Jubbulpore on Friday night by blowing out his brains with his rifle.

—The *Venetia* with English Mails left Aden for Bombay, yesterday at 4 p. m.

—The Dhond and Manmar Railway is completed as far as Anmednuggar.

—The theological statistics of the Calcutta University are given in the last report of the Director of Public Instruction. In the Entrance we observe that 1,635 candidates were Hindus, 96 Mahomedans, 83 Christians, 27 Brahmos, 4 Theists and 4 "Others." Of the number passed 898 were Hindus, 34 Mahomedans, 49 Christians, 20 Brahmos, 3 Theists and 1 "Others."

—It is generally believed that Brahminical influenec is rampant in the Custom House, A correspondent says: "It seems that the Commissioner of Customs' personal Assistant Commissioner is a Brahmin, that his head clerk is a Brahmin, that his head overseer in the Reporter General's Department is a Brahmin, that his head cashier is a Brahmin, that his head accountant is a Brahmin; and that, in fact, nearly three-fourths of the Customs Department is composed of Brahmin clerks." This is an evil.

—*Dnyanodaya*: "It seems that the more discoveries men make in nature the more remain to be made. The latest surprise is the discovery that all gases can be reduced to the liquid and solid forms. It has for a long time been known that *some* gases could be thus reduced. For instance, carbonic acid gas, and chlorine; but it was supposed that other gases were *permanent*; that is that they could not be made to assume the liquid, much less the solid shape. This idea is dispelled by a recent course of very wonderful experiments performed in Europe. The result of these experiments is to prove that oxygen, hydrogen, nitrogen and the common air we breathe can, if sufficient pressure be applied at an exceedingly low temperature, be made first liquid and then solid!"

—*Indian Mirror*: "The Pope must be contented with his spiritual supremacy, and that is as big a prerogative as can fall to the lot of any human being. To us the history, present position and prospects of the Catholic Church have always been an intensely interesting study. Its dogmas and creeds, its proud assumption of Divine authority, its usefulness in the dispensation of Providence are striking facts in con-

nection with the religious history of the world. We need not believe in them. But they are interesting as affording testimony to at least one instance of a creed which has in its own way succeeded in uniting authority and liberty, faith and work in a harmonious and consistent system."

Friday March 1

—We acknowledge receipt of the *Indian Travellers' Guide* for March, 1878, published at the *Bombay Gazette* office, price 8 annas.

—*Bombay Gazette*: "There can be no doubt now as to the imminence of a war between England and Russia. No one can misunderstand the significance of the arrival of the Channel Squadron at Malta, the appointment of Lord Napier to the command of the army destined for warlike operations in Turkey, and the placing of the brigade of Guards on a war footing. The full accounts which reach us by the Mail of the excitement created in England by the first report of the Russian advance on Constantinople show that the nation is practically unanimous in its determination not to let Russia seize the Turkish capital; and we can readily believe that the certainty of English intervention to save them from the last extremity of war has encouraged the Turks, who already possess the guarantee of the actual presence of English men-of-war in the Bosphorus, to oppose a resolute resistanee to Russia and defy that Power to do its worst.

—A quarry of fine marble has been discovered in Gondul.

—The petition of Mrs. Howe, the widow of the late engine driver of the Madras Railway Company, who met his death in the Naggery collision. was forwarded to the London Board, who have decided on granting her a gratuity of Rs. 10,000.

—*Bombay Gazette:* The great sensation of the animated debate on the withdrawal of Mr. Forster's amendment to the vote of credit seems to have been the patriotic speech of Mr. Joseph Cowen, the Radical member for Newcastle. Mr. E. J. Reed and Mr. Joseph Cowen rising together, there were cries for the latter gentleman, but he, yielding place, Mr. Reed proposed to "get rid of this question of money in order to consider in a large-minded and magnanimous manner" the only question which this country ought to consider, namely, its policy at the Congress. Mr. Cowen rose again, and with him Mr. Waddy. But there being again loud cries of "Cowen! Cowen!" the member for Newcastle addressed the House in brief but impassioned sentences, declaring, amid cheering from the Ministerial side of the House, that when national interests were at stake patriotism and good sense demanded that men should not be there as Tories, or Radicals, or Liberals, but as Englishmen. "Let us," he said, "unanimously vote this money. That will be the best answer to the Russian advance on Constantinople." The Marquis of Hartington and about 100 others walked out before the division."

—Deaths last week, 541.

—The Malabar troopship arrived yesterday from Portsmouth.

—*Times of India*: "Since hostilities have not already broken out, it is very probable that they will be deferred until after the meeting of the Congress. For neither Austria nor England is as yet ready to begin a campaign, and Russia herself will gain something by an interval of repose which will enable her to secure her conquests, replenish her military stores before entering on another and a greater war. We do not therefore expect an immediate outbreak of hostilities, but we are not sanguine enough to suppose that a conflict can be long postponed. The new conditions of peace put forward by Russia were a direct challenge to war, and the challenge will be very certainly accepted by England, and most probably by Austria,"

—One of the latest inventions is called the electroscope, the inventor of which declares that he is able to transmit waves of light by electricity, which, combined with a telephone, will enable people to see each other whilst they are carrying on a conversation any distance apart.

—*Overland Mail*, Feb. 8: Mr. H. Stanley, at a meeting of the Royal Geographical Society, on Feb. 7, gave a sketch of his travels in Africa. The Prince of Wales was present.

The German Parliament was opened by Herr Camphausen on Feb. 6. The Speech from the Throne was of a very pacific nature.

Mr. W. E. Harcourt (C.) has been elected without opposition for Oxfordshire; and Col. Moray (C.) by a majority of 184 for Perthshire. The numbers were —Col. Moray, 2,439; Capt. Greville (L.), 2,255.

The disturbed state of affairs continues at the Cape, and it is feared the war will last for some time.

Amongst the deaths recorded this week are:—Mr. George Cruikshank; Col. James Davidson; Col. T. G. Montgomerie, R.E.; Col. J. Graham, late 89th Regt.; Major G. F. Gosling, half-pay, late 102nd Foot; Surg.-Gen. M. B. Gallwey: Mr. G. Sparkes, late Madtas C.S.; and Mr. G. M. Ogilvie, late Madras C.S.

The Archbishop of Canterbury has given an opinion on the Rev. Brownlow Maitland's book, which led to some secessions from the Christian Knowledge Society, the Earl of Shaftesbury being the first to take his name off the books. The Primate now says in a letter to Mr. Maitland that "he his sure that the society can have no cause for refusing to recognise the orthodoxy of the treatise or the congency of the arguments when, rightly understood, or fail to recognise the devout spirit which breathes through the whole work."

In the course of some interesting experiments with Bell's telephone, Mr. Alfred Tennyson, who was amongst the audience, was invited by the lecturer to listen to the sounds of a bugle, played at Southampton. Mr. Tennyson, however, could only hear what he described as "little explosions and an enormous buzzing" but Mr. Preece with his trained ear could distinctly make out the notes of the bugle above the "enormous buzzing," which he accounted for by explaining that the great debate then going on in the House of Commons was causing thousands of messages to be sent all over the country. It would probably be impossible for any but a practised ear to make out a telephonic message in the midst of such a roar.

George Cruikshank, one of the most fertile and original of moderen illustrators, passed away on Feb. 1, at his residence in Hampstead Road, after a life of almost incessant labour, at the ripe age of eighty-six years. The productions of his pencil are so numerous, and his style is so uniform, that in mentioning what he has done during his long career the attention is as naturally directed to the subject as to the execution. Conspicuous throughout all the series of Cruikshank's works is a strong tendency to display the evil results of intemperance, and to this end his "Gin Trap," "The Bottle"—a production dramatised at eight London theatres simultaneously—"The Worship of Bacchus." a large oil-painting, besides numerous other productions, were directed. "The Worship of Bacchus," leaving its artistic position out of the question, is a striking testimony not only of the perseverance of the painter, but of his zeal in the cause which he had at heart. In his later years Cruickshank turned his attention to oil-painting and exhibited at the Royal Academy and the British Institution, among other contributions, his illustrations —"Titania and Bottom," "Cinderella, "Tam o'Shanter," and "Disturbing a Congregation," this last being painted for Prince Albert. Until within a short time of the lamented artist's death he enjoyed vigorous health, and not only worked at his profession, but was a constant attendant at meetings of a philanthropic character.

Miscellany.

—Rev. Joseph Cook:

In 1864, what was happening in Germany? Strauss had just risen above the horizon — a star that shook down terror on many scholarly circles, but which we have seen at last obscured before its setting. Yes my friends, I hold in my hand a citation from the Life of Strauss, by Zeller, professor at Heidelberg University, and he says: "The public discussions of Strauss' final work entitled 'The Old and New Faith,' were almost without exception disapproving. Average theological liberalism pressed forward eagerly to renounce all compromising association with Strauss after he published this last statement of his mythical theory." This is the language of an admiring biographer. Strauss was "deeply grieved," and was accustomed to say: "Criticism has run all to leaves." You know that on the coffin of Richter there was borne to his grave a manuscript of his last work, a volume on immortality; and appropriately might there have been carried on Strauss' coffin to his grave his last work, restating his mythical theory, if only that theory had not, as every scholar knows, died and been buried before its author. I hold, my friends, that Schwarz, the court preacher of Gotha, is right when, in one of the acutest and freshest works on the "History of the Latest Theology," he says (see pp. 3 and 457), in language now before me, "The one-sidedness of Strauss' mind, which, in spite of all the brilliancy of his criticism in detail, shows itself with particular fulness in his very latest work, is a double lack—a want of historical and of religious insight." The truth is, that this last and the most important work of Strauss, which, when I was in Germany, I had the honor of reviewing for an American periodical (see Bibliotheca Sacra, 1874), was disowned by average radicalism there, as full of positions that cannot be defended.

Selections.

THE NEW YEAR IN FRANCE.

LETTER FROM DR. PRESSENSE.

We are closing the year in France with feelings very different from those which have been weighing us down for so many months. Deliverance, complete and decisive, has come after a conflict fought out by the Republican party on strictly constitutional grounds, with equal firmness and moderation. After every device had been tried to consolidate the power in a single hand, the attempt had to be abandoned, and all the insolent pretensions retracted which had been advanced in its support. So complete was the submission tendered that no reason remained for requiring the resignation of the Marshal. The message of the 14th of December was a public act of penitence, the disavowal of all previous messages, the full and entire recognition of the will of the nation and of Republican institutions. The Ministry charged with the execution of this policy is the true representative of the majority in the Chamber, especially since it has been completed by several Under-Secretaries of State, who may be regarded as the lieutenants of Gambetta. Its most characteristic feature is its absolute repudiation of the clerical policy which was the true motive power in the rash deed of the 16th of May. Assuredly it is no unimportant event for France that the Ultramontane party is thrown back, by its own folly and the failure of all its intrigues, into a position far in arrear of that which it held before its grand campaign of this summer. I trust things are about now to resume their normal course, and that we are entering again not on a life of ease—for as Roger Collard, the great orator of the Restoration, once said, "Constitutions are not tents pitched for repose"—but on a life in which the struggles will no longer be of so violent and absorbing a nature as to paralyse all other interests. I hope, therefore, to be able to dismiss politics from this correspondence, and to return to those great themes of moral and religious interest to which it should be mainly devoted. Allow me to make this a sort of transitional letter, and to offer to-day a brief sketch of the eminent men who have just taken the helm of public affairs in France, restricting myself to those whose offices are the most important.

Of the head of the Cabinet I need say little. M. Dufaure is too illustrious to need many words of eulogy or description. He is one of the most eminent living representatives of that powerful generation which attempted after 1830 to lay the foundations of true parliamentary government in France. A lawyer of the first rank, unrivalled in his command of controversial oratory, he became the foremost man ae the bar before he acquired distinction in the political world. Into this sphere also he has since carried his great qualities as a logician and that absolute if somewhat austere honesty which has won for him universal esteem. Since 1848 M. Dufaure has been a stedfast adherent of the Republican form of Government, and has thus risen above the superstitions and narrow monarchical prejudices which have kept so many of his contemporaries estranged from the true course of the national life. He was Cavaignac's Minister. He broke with Louis Napoleon when he saw that he was tending towards the *coup d'etat*. Under the Empire he held himself aloof from public affairs, though he was always ready to take up the defence of Liberals against whom actions were brought by a servile magistracy. Thus he pleaded with inimitable address the cause of the Duc d'Aumale, who was prohibited from publishing a volume of history. As a Minister of M. Thiers. M. Dufaure served the same cause. After the fall of his Cabinet a year ago, it was supposel ho had retired finally from public life. But he has entered on it once again as the only possible mediator between the Republican majority and the Marshal, who could not have placed his submission in any other hands. M. Dufaure is nearly 80 years of age. He looks like a rugged old oak still strong and vigorous. A sincere Catholic he is, also a true Gallican, and opposed to all the inventions of Ultramontanism. His powers are still intact. In argumentative speech he seems to leave his adversary no loophole of escape. In a somewhat nasal voice he discharges the fine shafts of his irony. His language is manly and powerful. He is also one of the masters of the French tribune. All we have to ask of him is, that he will not be too lenient to the magistrates who have done all in their power to falsify justice in our late electoral contest.

Our Minister of Foreign Affairs, M. Waddington, rendered eminent service in the post he lately occupied—the Ministry of Public Instruction. Your readers are probably aware that, though born in France, M. Waddington is of English parentage, and passed many years of his life in England. He was

educated at Rugby, and was a member of the University of Cambrige. A distinguished scholar, a member of the Institute, he is alive to all the requirements of the science of the day. He would gladly, therefore, have resumed the portfolio of Public Instruction, but the post assigned to him is that of Foreign Affairs. M. Waddington is so well known as an Evangelical Christian and an earnest Protestant, that his name alone is the strongest guarantee that could be given to Europe of the attitude of France in relation to the Ultramontane question. The nomination of such a man who is not only a Liberal but a Protestant, to the Ministry of Foreign Affairs, is the clearest proof that the present Government is not committed to any religion of the State, and that its policy will be inspired only by a consideration of the general interests of the country. It is understood that the last efforts of the Ultramontane party on the eve of the Conclave were directed to securing the Ministry of Foreign Affairs in Catholic hands. Hence the clerical journals are furious at the appointment of M. Waddington, and vehemently declaim against his nomination to the office as a public scandal. We, on the contrary, glory in this scandal as the guarantee of our honour, showing that France has truly returned to the traditions of the Revolution of 1789, and that she is in no way ambitious to play the part of eldest daughter of the Church. She knows too well how dear it would cost her.

M. Bardoux, the Minister of Public Instruction and Worship, though a Catholic by birth, is one of most decided upholders of religious liberty. Of this I can speak from personal knowledge, for we fought side by side as brothers in arms for this holy cause in the National Assembly. In support of my proposition that there should be complete liberty of worship, he presented a report breathing the very spirit of Vinet; and he was on the point of writing a second report for the Chamber of Deputies, when the 16th of May came to interrupt all. It is not a little remarkable to see in the Minister of Public Worship so decided an advocate of entire religious liberty. It is not to be supposed that he will be able at once to present his scheme, In our opinion it will be better to wait for some months, till the Senate is remodelled; otherwise there might be danger of a defeat. But as in the interval religious liberty will be particularly enjoyed under a Liberal Government, we can afford to be patient. M. Bardoux is still young; he has won the affection and esteem of all parties by his moderation combined with firmness, his generosity, and disinterestedness. Happy is the country in which the power is held by men like these.

There are two Protestants in the Ministry beside M. Waddington. These are M. Léon Say, the eminent Minister of Finance, and M. de Freyssinet, the friend and ally of Gambetta in the reorganisation of our armies during the terrible days of the invasion. Our heart overflows with gratitude to God at this close of a year which seemed at one time so ominous to us of great national calamities.—(*Chr. World.*)

MRS. MUMFORD AT PHILIPOPOLIS.

THE following extracts from letters written by this devoted lady, on the eve of the occupation of Philipopolis by the Russian Army, will, we are sure, stir the hearts of many of our readers:—

"By this last post I received two drafts—one from John F. Shaw and Co., of £32 13s. 6d.; one from Dr. Asa Shahan, of £9 2s. 6d. I thank the Lord for His gracious care in thus sending me the means of helping these sufferers. Yesterday I found a young woman in a stable, lying on a heap of rags, so near to a horse's heels, that it is a wonder she was not stepped on. She had been sick, and, lying there, had frozen both feet half way up the legs. I hired an ox-cart, and had her removed to my hospital, where I shall try to make her confortable till she dies; for the doctor says both feet must be amputated, and she will scarcely recover from the shock. Her health is good otherwise. Gana has just returned from the village where she went to take clothes to those poor refuges, and to talk about Christ as the Way, the Truth, and the Life. She had a very good opportunity for work, not only with the refuges, but with the villagers as well. I used the money sent by Mr. Bond to purchase the clothss and provisions for them. They were very thankful, though they need blankets very much besides. I had none to send.

"The news to-day is, that the Russians are coming nearer. Sophia is theirs, and they are within ten hours of Tatar-Bazardjik; from thence it is very easy to get here. I suppose our communications will be interrupted then for a while. I will write as soon as possible, though. It is said that the Turks will burn these cities as they retreat, so that the Russians shall find no comfort as they follow down. They cannot do it if the Lord does not permit, though; so I am very calm. Bought some pigs to salt down to-day, and will get some flour on hand, so as to have bread when the great armies pass through. The Lord be with you, and bless you most abundantly.

"*Philippopolis, Jan. 3rd*, 1878. "A. V. MUMFORD."

Later the following has come to hand:—

"As the Russians come nearer, the people become excited, and are flying from Bazardjik, and also from this city. We do not know what is to befall us, but the Lord does, and in Him is all my trust. I am perfectly calm. Some say England is coming to help Turkey. The Bulgarians feel very badly to hear this, for they cannot understand why she should sympathize with the Turks against them. I got a full mail to-day. I suppose all letters will be stopped for a while now, so I send you this card to say that I have received all the drafts you have sent, and have acknowledged them. The Lord is with us, and helps in every way. Bless His holy name!—Yours in love, "*Jan. 7th.*—(*Word and Work*) "A. V. M."

EVANGELIZATION OF AFRICA.

In response to a request made by Mr. H. Grattan Guinness, a considerable number of the Christian merchants of Liverpool met on Wednesday week in the Common Hall, Hackinshey, in order to discuss the question of the future evangelization of the vast continent of Africa, and also to confer as to what course should be taken in respect to 500 Christian young men who had offered themselves for foreign mission work.

Mr. Guinness, who gave a most interestiog address, in the course of his remarks referred to the greatest feat in explorations accomplished in modern times, namely—the discoveries made by Livingstone and Stanley. He considered that these discoveries should be made subservient to the cause of Christ, and that the time had now arrived when vigorous efforts should be made to forward the work already commenced, having for its object the evangelization of Africa. At present that vast continent of Africa was in the darkness of heathendom, and suffering from barbarism, cruelty, and slavery of the vilest character. In fact, the slave trade of the country, in its nature, was more devilish and hellish than earthly. Livingstone, in his last journal, said that the scenes enacted there conveyed to his mind the idea of what hell must be. Mr. Guinness suggested to the meeting that in dealing with Africa in the future, he thought it would be advisable to adopt the German plan, by sending Christian colonists out there, who would sustain themselves by their trade, occupations, and also preach the Gospel to the natives. As regards the 500 young men who had volunteered for missionary service, he thought some of the ship-owners of Liverpool might give them either free passages or at half-rates.

Addresses followed by Messrs. T. Mathieson, G. Smith Williamson, and others.—*Word and Work.*

MISSION WORK IN AFRICA.

THE Church Missionary Society have just received letters from the members of their Victoria Nyanza Mission announcing the reception of the Mission by King Mtesa of Uganda. It will be remembered that the expedition reached the southern end of the lake about the end of January, 1877. Letters were then sent to King Mtesa and his reply was awaited. Lieutenant Smith encloses two letters, the first dated the 10th of April, from King Mtesa, written by the Negro boy, Dallington, who was left by Mr. Stanley. They are addressed to "My dear friend wite men," and urge them to come quickly. Messengers were also sent to guide the party. Two of the party, Lieutenant Smith and the Rev. C. T. Willson, accordingly left on June 25th in the "Daisy." They made for the Island Ukara, thirty miles north on Stanley's may. Mistaking from its dulcet tones the native war-cry for a peaceful invitation, they attempted to land. Providentially a rock suddenly appeared as they were nearing the shore, and the boat was sheered off to avoid striking, whereupon the natives attacked with stones and poisoned arrows. Lieutenant Smith received a severe injury in the left eye, and Mr. Wilson was struck by a poisoned arrow; but the poison seemed innocuous under the precautions taken. They then made straight across the lake for Uganda, and with a favouring breeze all day and night came in sight of land (which was an island) at 10 a.m. on the 26th. Pursuing their way they reached the south east extremity of Murchison Bay at sunset. There they remained for two days awaiting the messengers sent to convoy them to the capital. They reached the capital, which appears to be called Rubago, after some days' march, and saw the king on Monday, July 2nd. The king received them in the large hall, with his officers all dressed in Turkish costume. The king sat on a chair with a carpet before him. He was dressed in a black Turkish tunic with white trousers, bound with red, white stockings, red shoes, and a red fez cap. He came down from his throne and shook hands with the missionaries. The letters from the Sultan of Zanzibar and the Society were then read, and translated into Suaheli by the boy Dallington. When the passage was read in the Society's letter in which a refereace is made to our Lord, the king ordered a salute to be fired, which was explained to be for joy at the mention of the name of Jesus. An interview was held also the next day, in which the king said that he wanted them to make guns and gunpowder and seemed disappointed at first whens he was told that they had not come to teach such things. He afterwards seemed satisfied, and said what he most wished was that he and his people should be taught to read and write. He asked for a private interview, which was held in the afternoon. The king wished to say one word to the missionaries. When asked what the word he wanted to say was, he said he wanted to know if they had brought the book—the Bible. Mr. Wilson held a service on July 8th, the king and chiefs to the number of about one hundred being present, and took a hearty interest in and showed great attention at the service.

On July 28th, Mr. Wilson writes again: Every thing continues most encouraging. A service is held at the palace every Sunday morning, the king himself translating into Uganda everything read and said for the benefit of those who do not understand Suaheli."—*The Times.*

WHEN THE HOLY SPIRIT PROMPTS A MAN TO GIVE, WHAT SHALL HE DO?

BY REV. S. A. RAWSON.

As an effort is being made in some places to pay church debts, and as many may be inclined to doubt whether they may trust God in business matters, perhaps a little experience may be of use at the present time.

A few years since I attended a State Sunday-school Convention at Elmira, N. Y. While waiting at the depot for a train, a gentleman whose name I have forgotten, came, and having introduced himself, took a seat near to me.

"From your remarks," said he, "in this convention, I infer that your views and mine harmonize on a great many points, and especially on trusting God in matters of finance." After conversing awhile he said "I wish to give you a little of my experience. I reside in Rochester. Some years ago it seemed necessary to save our church from going under the hammer, that I should give a thousand dollars. To do this would distress me very much, and I thought I was not called upon to make such a sacrifice. Still I was troubled and harassed with a sense of duty. At last I was harassed in every prayer that I tried to offer. If I heard the choir sing

'I love thy church, oh God,
The house of thine abode,'

at once the thought would come up in my mind—Give that thousand dollars, and show that you do love it. At last I set apart a day of fasting and prayer. At once I concluded that this impression did not come from a perverted imagination, nor was it the work of the Devil, for he would like to have all churches destroyed. So I came to the conclusion that it was the Holy Spirit that was striving with me. I took the money, and after having handed it to the trustees, went in and ate my dinner. I found I had been praying for light when I had all the light I needed.

A day or two after, two men from Palmyra called at my office, and enquired if I knew of any one who would be likely to buy the Kempshall mill property for $30,000? I told them I did not. They said they were going to Buffalo, and would be back in two days, and requested me to find a purchaser if I could. Almost as soon as they were gone I thought of a Mr. Y——, who had just sold a boat-yard and received $30,000 therefor. I went to see him, and at the close of our conversation he said he would purchase the property at that price. At the appointed time Mr. Y——was at my office anxious to buy, and the two men were there anxious to sell. After the sale was consummated and the two men were gone, Mr. Y——remarked 'That was a good purchase you helped me to make, and I wish to make you a present of $1000.' After he was gone I tried to pray. I felt so condemned for my spirit of unbelief that I could hardly utter a word, but at length tears came to my relief. I was paid liberally by the two men for my services, and at the expiration of six weeks I received a letter from them enclosing their check for $300 as a

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present. So you see I had the pleasure of receiving the $300, the happiness of worshipping God in a church free from debt, and the blessed experience of trusting God."

My story, I said in response, is of the same general nature as yours. It illustrates God's care of his children who give trustingly to benevolent objects. In the Fall of 1845 I moved into the village of Rushford in this State. On account of sickness in my family, lasting more or less for five months, I found myself at the end of ten months, $48 in debt. At this time a Mr. Lord (a Methodist Episcopal minister, and agent of the Bible Society) called on me. A union meeting was held in the Methodist church, and Mr. Lord made known his plans for Bible visitation and distribution. The next morning he called on me, and wished me to head his subscription with $5. My first thought was that it was impossible on account of this debt, thinking I had no right to give money to this object, which really belonged to others. Then came the thought "Your influence will be felt all over the country, whether you put down a large or a small sum." While hesitating my wife said "During your anti-slavery trials last year, you laid up $70 in consequence of trusting God, and I guess you had better subscribe the amount."

That reference brought up a rich and blessed experience, so I subscribed the $5 in the name of the Master. Mr. Lord and myself commenced to solicit subscriptions, calling first on Mr. D——, who was willing to sign as much as his minister, second on Mr. T——, who was willing to sign twice as much as Mr. D——, third on Mr. S——, who was willing to sign as much as Mr. T——. The sub-committee then took hold with us, and in three days there was raised and ultimately paid, the sum of $193.

Mr. Lord went to Angelica, a neighboring village, taking with him a copy of our subscritions. The people of Angelica raised $150. In a few weeks there was raised in the county between $1200 and $1300 for the American Bible Society. I should say, that in some towns the money raised was expended in supplying the destitute in those towns with Bibles.

In giving that $5, the thought was to honor God and advance Christ's kingdom. From your experience you have concluded that I was not any poorer for so doing. About the fifth man Mr. Lord and I met gave us $5, and addressing me said "I was out of town last Fall when they raised your salary, but I suppose I can give you my usual subscription of $10. The next two men gave us $10, and me $10, a though they were not members of my churh. The sub-committee requested me to collect $48, which I did during the next two months. In passing from house to house to collect this money, I had occasion to often think of the text "Whose heart the Lord opened," for I received in cash $87, besides other valuable gifts.

A great many suppose that God's promises were limited to Bible times and Bible saints, but your experience and mine has taught us better. In my anti-slavery trials I had a rich experience. At one time I was away from home, and was disappointed in my financial plans. I concluded to go home and present my business matters to the Lord. Before I reached home, a distance of six miles, I received from three Abolitionists a present of $10 in money, and ten bushels of wheat. There was fulfilled in my history the promise "Before they call I will answer." At another time payment of a small bill was requested within ten days, but where the money was to come from I knew not, so I resolved to take it to the Lord. In this, as in the other case, before having an opportunity to present these troubles to a throne of grace, I was met by a gentleman who gave me money enough to more than pay my indebtedness—he meeting me with the interrogatory "Brother Rawson, don't you want some money?" instead of the usual salutation.

When the Holy Spirit strives with a man as he did with you, such a man cannot enjoy religion unless he obeys. When you prayed in secret "Lord bless me with thy presence," and the thought came up in your mind, He will if you give that thousand dollars, I think I shall not say amiss when I say you did not then enjoy religion. From your history we may learn why some professing Christians do not have fellowship with the Father and with his Son Jesus Christ. They do not know the meaning of that text "Leudeth unto the Lord, and that which he hath given will he pay him again." Reader, do you?—*N. Y. Evangelist.*

TELEGRAPHIC NEWS.

London 21st: The army Estimates for 1877-78 amount to £16,000,000, being an increase of £490,000 on those for 76-77. The increase is chiefly devoted to war meterial for the army. The auxiliary forces are set down at £625,199.

22nd: Advices have been received from Bulgaria, which state that the Russians have occupied the fortress of Rustchuk. Latest advices from Armenia state that the Turkish troops have evacuated the fortress of Erzeroum.

23rd: Russia has demanded of Turkey the cession of a portion of the Turkish fleet. The Porte has dissented from this demand and has expressed a preference to destroy the fleet rather than it should pass into Russia's hands. The conditions of peace required by Russia have not yet been signed by the Porte. It is expected that if the signature is longer delayed the Russians will occupy Constantinople.

24th: The Russian Government has withdrawn the demand made in the peace conditions for the cession of a portion of the Ironclad Squadron to Russia, the Porte engaging not to cede the Fleet to England. The Grand Duke Nicholas and Safvet Pacha will meet to-morrow at San Stefanos, when the conclusion of a Treaty of Peace will follow. Advices have been received that the Head-quarters of the Russian Army in European Turkey have been transferred to San Stephanos, situated on the east coast of Roumelia and slightly north of Midia.—Latest advices from the seat of war state that the Russians have occupied Pirot and Ak-Palanka, and that the Servians have protested and are in retreat on Nisch. The following are the fresh conditions of peace which Russia demands from Turkey:—I. That the Tributary state of Bulgaria shall extend from the river Danube in the north to the Balkan mountains in the south, and from the Black Sea in the east to the Servian frontier in the west, and shall comprise the Valley of the river Maritza (Adrianople excepted), and the greater part of Thrace and Macedonia. A Russian Commission to be appointed to superintend the new Bulgarian state for two years, whilst 50,000 Russian troops will occupy it for the same period. 2. that the territory of Servia and Montenegro be augmented.—8. That as regards Roumania, Russia is authorized to give her the Dobrudscha instead of Bessarabia.—4. That the passage of Dardanelles be prohibited to all war vessels, but that the free navigation of the Straits be accorded to merchant vessels even in war time.—5. That the indemnity payable to Russia shall be 1.400 millions of Roubles (or about £200,200,000) to cover which Turkey cedes six of her Ironclads, Kars, Batoum, Bayazid, and Ardahan, and the territory comprised, and pays 40 millions sterling in bonds and 81 millions sterling in sinking fund, the interest of which is guaranteed to Russia by the tribute payable to the Porte by Bulgaria and Egypt besides other minor payments.

25th: A large meeting was hold yesterday in Hyde Park by the party in favour of peace, which was, however, scattered by an immense counter-demonstration in support of the Government against Russia. The majority of the London papers of to-day, in discussing the revised Russian peace conditions, regard them as excessive and calculated to imperil the maintenance of the peace of Europe.—Latest advices state that Austria is increasing her armaments.—The Grand Duke Nicholas, with two regiments, has arrived at San Stefanos, which the Turks have evacuated.—A Russian division has echelonned Tchekmedje and San Stefanos

26th: *Midnight*: In the House of Lords last night, Lord Derby, in reply to a question put respecting the revised Russian peace conditions said, that Government had received no information confirming the peace conditions which had appeared in Monday's papers, but that if it was true that Russia demanded the tribute paid by Egypt to the Porte, the matter would require the serious consideration of England. A report is generally current which states, that Prince Charles of Roumania will abdicate should Russia persist in her claim to Bessarabia. News has been received from Saint Petersburg that Prince Gortschakoff is ill. Lord Lyons, the British Ambassador at Paris, will represent England at the coming Conference of the Powers. OBITUARY.—Major General Waugh.—The treaty of peace between Russia and Turkey is not yet signed, the question as to whether Turkey shall cede six of her Ironclads to Russia, being included in the peace conditions, not having yet been settled. In the House of Commons last night Mr. Gathorne Hardy (Minister for war), in reply to a question put, said that negotiations were proceeding between the India and War Offices for the supply of seasoned soldiers for India. In the House of Commons this evening, Mr. Gathorne Hardy (Minister for War), in reply to a question put, said that the first British army corps was now ready for active service, and that the completion of a second corps was being hastened on.

Vienna, 26th: The Austro-Hungarian Government has decided to ask a credit of six million pounds sterling for military preparations.

Rome 26th: Cardinal Simeoni will remain the Pontifical Secretary of State.

London 27th: It is rumoured that Russia has sent an ultimatum to Turkey insisting on the signatnre of the Treaty of Peace without farther delay. Latest advices state that the Roumanians have occupied the fortress of Widdin. Lieut. General Norman has been appointed member of the Council of the Secretary of State for India.

28th: Lord Napier of Magdala, Governor of Gibraltar, will be commander-in-chief of the British Expeditionary Force in the event of war with Russia, and Sir Garnet Wolseley Chief of his Staff. The Commons last night passed the second reading of the Colonial Marriages Bill by 182 against 151 votes. The Government opposed the Bill. Latest advices state that Prince Gortschakoff is better. The Brigade of Guards has been placed on a war footing. Advices have been received of the arrival of the Channel Squadron at Malta,

PASSENGERS SAILED.

Per Str. *Childwall Hall*, 22nd:

For Naples.—Mr A Parker.

For Genoa.—Mr W K Robertson.

For Liverpool.—Mr T J P Jeffery, Master H Fulton, Sir George Gore, Mr and Mrs Rendall and two children, Mr F Williams, Dr P McBride, Mr J D Colton, Mr and Mrs P Scott and two children, and Mr M L De.

Per P. and O. Str. *Mirzapore*, 25th:

For Southampton.—Mrs Corbet Singleton, Miss Fhayre, Mr Berkley and three children, Mr and Mrs Brydon, Mr J B Brown and Mrs Gibson, Mr W Cuthbertson, Mr C Cuthbertson, Mr Sheddon, Mr Rober Kerr, Mrs G B Macdonell, the Rev D J Mackay and two infants, Mrs Buckland, and Mrs Rose and child.

For Brindisi.—Messrs A M Rendel, Maurice Strauss, L E Hicks, F G Davidson, W T Perners, J P Thomas, C Marguardt, Hughes, Heath, Leishman, Hawker, A Cohen, M H Strauss, Mr and Mrs Arthur Brown, Capt H W King, Mr and Mrs Inglis, Mr and Mrs Cuthbertson, Major J M Mullin, the Maharajah Suchet Singh, Mr and Mrs Clerke and infant.

For Venice.—Mr and Mrs E A Thurburn, Mr A Mackenzie, Mr and Mrs Fowle and mother, two Misses Fowle, Mr and Mrs A W Crichton and two infants, Miss Forde, Mrs Peile, Major Keogh's child, Mr and Mrs Russell, Mr and Mrs White, Capt A Hogg, Lieut. Walker, Messrs James Duffus, Murdoch, George Watt, J Bullock, J Strinthal, John Macdonald, A Pengelly, and F H C Lewis.

For Suez.—Messrs F R Sears, H Brenschedt, R C Reynolds, Frank Jefferson, G H D Wilson, Leeds, Curtis, and Mrs Hay Anderson.

For Aden.—Mr and Mrs A Macdonald, two children and two infants.

PASSENGERS ARRIVED.

Per Str. *Australia*, 16th:

From Genoa.—Messrs Ludwig, S A Reade, Villa Vincenzo, Jeancourt, P Peintuier, Bevis, Mr and Mrs A D Pollen, Mr and Miss Mayer, Miss Goodall, Miss Hermecke, Mr and Mrs Macfarlane, Rev Romualdo, Rev Elisco, Rev Elis, and Rev Bonavanutura.

From Naples.—Mr and Mrs Creswell and Mr J Jenkins.

From Suez.—Messrs W S Halsey, Mumroro, and one friend.

Per Str *Branksome Hall*, 25th, from Liverpool:

—Sub-Major and Mrs Allen, Mrs E S Lang, Mr and Mrs Fraser, Miss Lumachy, Mrs Maxwell and two children, Col Hay, Capt J T Margate, Miss Buck, Mr C H Biccings, Mr J Havilane, Mrs Blanchard, and Mr and Mrs Hainsworth.

Per Str. *Naples*, 25th, from London:

—Mr Still, Mr Young, Mr Jackson, Mrs and Miss Shaw, Messrs Sharp, Miss Sell, Miss Eator, and Miss Donay.

Domestic Occurrences.

BIRTH.

GRIEVE—February 26th, at Bombay, the wife of the Rev Alex C. Grieve, of the Free Church Institution, of a son.

MARRIAGE.

GRENNAN—WATSON—February 23rd, at the Church, by the Rev T. K. Weatherhead, Mr. E Grennan, of the Bombay Police, to Miss Mary Watson, of Madras.

DEATHS.

HUSBAND—Feb 17th, at ajmere, John William, son of Jon. Husband, of the Scotch Presbyterian Mission aged 2 months.

GOSLIN—February 22nd, at Poona, Captain William Wilkinson Goslin, Invalid Establishment, aged 7 years.

MAYNARD—February 24th, at Middle Colaba, the son of S. B. Maynard aged 4½ months

WILLMEN—February 24th, at Mazagon, Winnifred Isabel, daughter of Mr F. Willmen, G. I. P. Railway, aged 6 months and 25 days.

THOMAS—February 25th, at No. 6, Grant Buildings, Colaba, Mr Alfred Waters Thomas, late Station Master, G. I. P. Railway, aged 51 years.

"BOMBAY GUARDIAN."

Subscriptions received from 23rd to 2nd March 1878 at the new rate.

C. Fitzhenery, 28th February 1878 As. 8; Mrs. Le Personne, 22nd April 1878 Rs. 2; Rev. J. G. Müller, 1st March 1879 Rs. 9-4; T. Lafrenais, 14th August 1878 Rs. 3-13; Rev. T. S. Burnell, 31st December 1878 Rs. 7-10; T. M. Scott, 30th December 1878 Rs. 7-10; Geo. Eads. Farmer, 31st August 1879 Rs. 10; Rev. R. A. Hume, 1st November 1878 Rs. 7-10; Rev. Jani Alli, 9th August 1878, Rs. 7 W. York, 31st Dec. 1878, Rs. 13-10-6; Rev. E. S. Hume, 12th January 1879. Rs. 6; Rev. N. Shesbadri, 30th April 1878, Rs. 7-10; Trimback Canara, 31st March 1878, As. 8.

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